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John Ryland
Bristol

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Confirming CATECHISM:

SHEWING THE

REASONS

OF THE

CHRISTIAN RELIGION.

Prepar'd for the USE of

Adult CATECHUMENS.

By *JOHN REYNOLDS.*

The FIFTH EDITION.

L O N D O N :

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T O T H E

Studious CATECHISTS.

MANY, you know, have done worthily in Composing and Explaining Catechisms, that are to furnish your Learners with the more Eminent and Fundamental Portions of the Christian Doctrine. O how well replenish'd is our happy Isle with such useful Labours! O, that they may be much us'd, and bless'd for the large Disseminating of Holy Light and Knowledge! But yet, have you not seen amidst your Work, and amidst the Number of Doctrinal Catechisms, some Need of, at least some Use for, One of another Nature? *viz.* One that might communicate some Reason with Religion, and might administer to your riper Catechumens at least, some Argument and Evidence of that Sacred, Venerable Doctrine you are instilling into them? You are satisfy'd, I know, that they shou'd have a better Foundation for their Belief of the Principles you teach them,

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than barely this, That so they were taught, and so learnt in their Childhood from their Parents and other Instructors.

A greater Leader and Encourager to such a Rational Catechism you will scarce find, than the truly Reverend and Excellent Mr. *Robert Fleming*; One, whose Heart seems intent on Recommending Religion by its own Light, and illustrious Evidence. So that an Apology, even for a mean Attempt of this Nature, will seem next to superfluous to him that reads but the *Positions*, that are Preliminary and Previous to his *Confirming Work of Religion*. There he'll tell ye, that *One of the highest Services of these Times, for the Publick Good of the Church, does lye here, to have the Faith of Assent* (as he calls it) *to the Truth and Doctrine of Christ, on its own Evidence, more vigorously promoted*. He'll tell you too, That it wou'd be of greatest Use and Advantage for the same End, that the young Growth, now coming up in the Church, were put to give some explicit Evidence of their Consent and Choice of their Profession of Christ: And he'll tell ye also, That there now seems to be some Remarkable Call to such a Confirming Work in this Day, about the Christian Faith. Which Supposition of his, he there supports by these three Considerations (to him, doubtless, very firm and sure). 1. That the promis'd Time of the *Jews* Conversion does assuredly draw near.

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2. That a large Extent of the Profession of Christ amongst the *Gentiles* is ensur'd therewith. To each of which, surely, each Christian Spirit can't but say, *Amen*. The Lord of Life and Grace hasten them both! Then,
3. That *Popery* seems to be upon one of its last and greatest Assaults against the Church. Doubtless the Pillars of the *Popish* Interest are unweariedly consulting its Support and Propagation. But it is to be Hop'd and Pray'd, that the God of the Reformation will not reverse the many Shocks and Threats he has given to the *Popish* Interest, since the Reverend Author beheld and mention'd that great Assault. Yet let us not be secure, we sufficiently provoke our God against us. But if we may yet fear *Popish* Assaults abroad, what shall we say to *Deism* and Infidelity at Home? O what a Prophane, unbelieving Spirit is gone out among us? The Oracles of God are inwardly discredited, openly scorned and refus'd. A *Deistical* Spirit, and Contempt egregious of the Person and Authority of the Lord Jesus, makes a Dangerous Assault against his Church, and the Faith once deliver'd to his Saints. Defections from and Rejections of the Christian Truth and Religion, I fear, are sadly numerous. And if it be so, who can but lay it to Heart! At least, who can but join Hearts with that holy Man in his Desire and Wish, *O that some way be rais'd up in this dismal Hour* (this

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Hour of 'Temptation, Infidelity and Apostacy) *with something of that ancient Spirit, to travel with Desire for the Salvation of Mankind, and of whom it may be said, as of Blest Nehemiah, These are indeed come to seek the Welfare of the People in their greatest Interest?* O that such a Spirit may be pour'd out on the Ambassadors of the Lord Jesus!

Is Sacred Christianity ignorantly disparag'd and traduc'd? and is it not meet, then, we shou'd look into its ascertaining Foundation and Evidence? That we see and hear what it can say for it self, and endeavour to convey some of its Credentials to its junior Professors? That this might be the more easily done, I have waited in Hopes, that (upon the Recommendation of it by so great and good a Hand) some Skillful Scribe or other wou'd prepare a Catechism calculated for that Service. Not hearing of any, I was willing to provide my self, as I can. The Task to such a One was difficult enough. Soon found I my self grovell'd about Matter and Method, and Reasons that are, in such a Work, to be produc'd: They must not be such as depend upon large History, Criticism, or long Trains of Deduction. The more obvious, brief and concise, the better. The *Assemblies* Catechism being so ordinarily learnt, and being so comprehensive of Christian Religion, I was willing to trace, as far as I well cou'd, the Difference of Religion, under the

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the several States of Mankind, I was willing to introduce, that the Reason of its present State might the better appear. The Reason also of the Publick Christian Worship was meet to be inserted, together with the Confirmation, that the constant Tradition and Succession of it affords to Christianity: That so the Reason of that Authoritative Prohibition, *Not forsaking the Assembling of yourselves together*, may appear, and there may be an Instigation to profess'd Christians, conscientiously to attend those Public Solemnities, that, among other Uses, were ordain'd to celebrate, support, and propagate the Lord Jesus's Name and Renown in the World.

The Name, *Confirmation*, is ambiguous enough, neither is it any Place here to enquire into its various Significations; or to consider the Nature and Design of that Solemnity among the Apostles, wherein, by Laying on of their Hands, were convey'd divers Gifts of the Holy Ghost unto the Disciples; which by some, is call'd Confirmation; or of that, that, under the same Name, is practis'd in the Church of *Rome*, or of that, that is in Use in the Church of *England*; or of that, that has been describ'd and desired by divers Divines that have dissented from both. 'Tis plain, or intellectual rational Confirmation that is here intended; such as the Apostles and Primitive Ministers aim'd at, when they went about Confirming
the

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the Souls of the Disciples, and Confirming the Churches; Confirming, it may be, those Disciples, whom they had before, in the first Sense, confirm'd; that is, on whom they had formerly laid their Hands, in Order to convey Eminent Gifts of the Spirit; Even they, by the further Light and Demonstration brought them by the Apostles, might have their Minds and Consciences yet more establish'd, and secur'd in the Belief and Entertainment of that holy Truth and Religion that had been deliver'd unto them.

This poor Composure humbly aiming at such Service, as may well be asham'd of the Light: Its Poverty and Defects, the Judicious will soon see. And so let 'em, that they may be prompted thereby to a more accommodated Performance. Perhaps some Answers consist of too many Particulars; but how cou'd it be help'd, unless each Particular had made an Answer to a distinct Question? And what Relief wou'd that have been? Besides, I have known Answers, consisting of more Particulars, than any One here does, distinctly rehearsed by a Child of six or seven Years old. Some Scriptures, indeed, are added, where the Authority of the Bible is not yet suppos'd, or taken for granted; but that is only to shew that that Book hints such Arguments as Naturalists themselves make use of. In fine, the poor Piece can appear no other, than as a feeble Essay,
designing

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designing to invite or provoke some able Head and Hand to furnish out a more competent Composure; which if it do, its Author will think it serviceable indeed. Happy you that are training up young Souls for the Lord Christ! Happy you, if you can help them to see and receive some of that heavenly Light the Lord Jesus brought with him, and left behind him in the World! May that ascended, anointed, glorify'd Head, prosper and crown your Services and Souls! And may you then be inclin'd to pray for an Unworthy Fellow-Servant, but an Unfeigned Estee-mer of your Work and You.

J. Reynolds.



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A

Confirming CATECHISM.

Quest. 1. **H**AS Man a great and excellent End to aim at?

Ans. Yes; one far more Great and Excellent, than pleasing this corruptible Flesh, or seeking this perishing World. *Rom. 8. 13. Mark 8. 36.*

Q. 2. How does it appear that Man has such an excellent End to aim at?

A. It appears by such Considerations as these:

1. We have a reasonable Mind and Understanding, capable of much Improvement by Divine Knowledge and Wisdom. *Job 32. 8. John 17. 3.*

2. We have a rational Will and large Desires, that must be satisfy'd with something better than this perishing World can give. *Eccles. 1. 14. Chap. 3. 1, 11.*

3. We have an accusing, guilty Conscience, which is, upon good Grounds, to be quieted and appeas'd. *Prov. 20. 27. Rom. 2. 15.*

4. We are continually liable to Sorrows and Death it self, against which we want to be reliev'd and comforted. *Job 14. 1, 2. Rom. 5. 12.*

5. It is plain this World was made for the Use and Benefit of Man; and therefore Man must be made for something better than the World. *Psalms 104. 13, 14. Gen. 1. 26, 27, 28. Chap. 2. 19.*

Q. 3. What is this Great and Excellent End of Man?

A. It must needs be the Glorifying of God, and the Enjoying of Him for ever. *1 Cor. 10. 31. Psalm 73. 25.*

Q. 4.

Q. 4. *How does it appear, that it must be our End to glorifie God?*

A. It appears by such Reasons as these;

1. If we glorifie not God, we are unworthy of these Souls, that are so fitted to honour and glorifie Him.

Psalms 139. 14.

2. We are in a World full of his wonderful Works, that invite and call us to glorifie Him. *Psalms 104. 24.*

Psalms 107. 21, to 32.

3. Whom shou'd we admire and glorifie, but Him that has so curiously made us? *Psalms 100. 3, 4.*

Psalms 139. 14, 15, 16.

4. The Glorifying of God is the Way to enjoy Him for ever. *Psalms 50. 23.*

Q. 5. *How does it appear, that it must be our End to enjoy God?*

A. It must be our great End to enjoy God, for;

1. If we can't enjoy Him, we can have no lasting Happiness, for all other Things are empty, vain and vexatious. *Eccles. 1. 2, 3, 4.*

2. Our Souls are too high and noble for the mean Enjoyments of this World, and therefore must be for God. *Col. 3. 1. 2 Cor. 4. 16, 18.*

3. God is continually drawing us towards Himself by his constant Mercies and Benefits. *Acts 17. 26, 27.*

4. God's Love and Goodness assures us, that if we glorifie Him, we shall enjoy Him, and be happy in Him.

Isa. 45. 19.

Q. 6. *Why do you believe that there is a God?*

A. I may well believe that there is a God, when I consider such Things as these:

1. The wonderful Frame of Heaven and Earth, containing so many beautiful Lights, so many regular and constant Motions, so many different Parts, and yet all so necessary and useful, does mightily argue a wise and great God that made them all. *Psalms 19. 1, 2.*

2. The Riches and Furniture of the Earth, so well prepar'd for the Beasts; the great Variety, and Usefulness, and Sagacities of the Beasts, so well prepar'd for the Service of Man, do bespeak a gracious God, that so ordain'd 'em. *Psalms 104. 5, to 19.*

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3. The curious Contrivance of Man's Body, consisting of so many Parts, and Joints, and Vessels, and all fitted to such excellent Designs and Uses, shews that there is a most wise Maker of it. *Job* 10. 11, 12. *Psalms* 139. 13, to 17.

4. The Soul of Man, endow'd with so many Powers, as Reason and Will, Memory and Conscience; and made capable to know, and fear, and worship God, proclaims that he is, and that he made us to be his Worshipers. *Gen.* 2. 7. *Zech.* 12. 1.

5. If there were no God, there wou'd be no just Principles to govern the World; no Sin, nor Duty; no Conscience or Fear of another World; so all wou'd live according to Lust or Humour; and so run the World into Confusion. *Rom.* 5. 13.

Q. 7. *Do you think, then, that this World is of it self eternal?*

A. No; it is not likely to be of its self eternal, if we consider,

1. That what is of it self eternal, would rather prove one constant Being, or Frame of constant, unchangeable Beings; and not a Frame of such perishing, changing Things, as this World does consist of.

2. That Eternity wou'd rather belong to the most excellent Being in our World; and therefore Man shou'd be rather Eternal, than this senseless Earth on which we tread.

3. It is observ'd, that, notwithstanding Diseases and Wars, the Number of Men does continually encrease on the Earth; if then, the World had been Eternal, the Number of Men had been long ago too many to dwell on the Face of the Earth. *Gen.* 6. 1. *Chap.* 10. 5, 32.

4. The great Difference of the several Parts of the World, together with their strange Motions, and mutual Harmony and Agreement, all combining to make up the Order, and Beauty, and Usefulness of the whole, do demonstrate that some boundless Wisdom and Power contriv'd and made it. *Rom.* 1. 20. *Acts* 4. 24.

Q. 8. *Why do you believe that there is but one God?*

A. Because He that is God, is the most Excellent, Perfect, Blessed Being; and so has no Superiour, nor Equal; and therefore, can be but One. *Psalms* 89. 6.

B

Q. 9.

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Q. 9. Why did this Blessed God make the World?

A. Since He needed nothing, He made the World only for his own good Pleasure, and his own Glory. *Acts 17. 25. Rev. 4. 11.*

Q. 10. Does God by his Providence rule the World, that he has made?

A. Yes; We may be assur'd that he does; for,

1. Since he has made it for his good Pleasure and Glory, he will certainly manage it so as to serve his good Pleasure and Glory. *Eph. 1. 11.*

2. We see, that tho' the several Parts of the World are continually changing and altering; yet the entire Frame is preserv'd in its Beauty and Usefulness from Age to Age. *Psalms 119. 89, 90, 91.*

3. We see that Kingdoms and States are so strangely overturn'd and over-rul'd, that all are sometimes constrain'd to admire the Wonders of a disposing Providence. *Dan. 2. 20, 21.*

4. We find that great Things are made to depend upon small Ones, even upon small unforeseen Accidents and Circumstances; that an over-ruling Hand may be observ'd in all. *Gen. 37. 14, 15, &c. Exod. 2. 2, to 11. 1 Sam. 17. 17, 18, &c.*

Q. 11. Since God is thus the Maker and Preserver of the World, what is the Duty we owe to God?

A. We owe to God all Admiration, and Reverence, and Honour, on the Account of his Greatness, and Wisdom, and Power; all Love and Thankfulness on the Account of his Goodness and Love to Men; all Fear, and Worship; and Obedience, because of his just Authority and Dominion over us. *Jer. 5. 22. Rev. 15. 4. Psalm 95. 2, 3, 4. Psalm 100. 3, 4.*

Q. 12. Is Mankind inclin'd and willing to render this Duty to God?

A. No. On the contrary, Mankind is Naturally sinful, ungrateful, and rebellious against God; quite alienated from Him, and from the Duty we owe Him. *Gen. 6. 5. Eph. 4. 17, 18. Rom. 3. 9.*

Q. 13. How does it appear that Mankind is thus alienated from God?

A. It appears divers Ways, as,

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1. By that natural Backwardness that there is in all our Hearts, to know, and seek, and serve God. *Rom.*

1. 21. *Job* 21. 14, 15.

2. By the constant Inclination that there is in us to the Vanities of the World, to the Pleasures of the Flesh, and such sensual Delights, as estrange and withdraw the Heart and Mind from God. *2 Tim.* 3. 4. *Titus* 3. 3.

3. By the Difficulty that good Ministers find, to do good upon their Hearers, and to persuade them to be religious, and Lovers of God. *Acts* 19. 31. *2 Cor.* 12. 20, 21. -

4. By the Difficulty that good Magistrates find, to promote, even by their Laws and Commands, Religion and Reformation among their Subjects.

5. By the Difficulty that good Men find, to walk in that Holiness and Duty that is, in some measure, their Love and Delight. *Rom.* 7. 15, 18, 21, 22, 23.

6. By the general and constant Forgetfulness of approaching Death, and what must follow thereupon.

7. By the unavoidable Calamities, and Sorrows, and Death, that reign over all Mankind. *Rom.* 6. 23.

Q. 14. *Do, then, the Calamities and Death of Man proclaim the Sinfulness of the World?*

A. Yes surely; for 1. We can't reasonably suppose, that a good God wou'd make innocent Creatures unavoidably liable to all the Miseries and Sorrows of this World: Nor 2. That he wou'd make them liable to more Misery than they deserve. Nor 3. That he wou'd make his noble Creature, Man, subject to more Fears, and Sorrows, and Miseries, than the Beasts that perish.

Q. 15. *Was Man then, do you think, from the Beginning thus sinful?*

A. No surely; He must need be at first, as it becomes the Workmanship of God, pure, and happy, and good. *Eccles.* 7. 29.

Q. 16. *Why then, wou'd it please God to permit Sin to enter upon the World?*

A. Tho' God's Ways are too deep for us to reach, yet we may be satisfy'd in these three Things.

1. That God was willing to try the Love and Faithfulness of his new-made Creature.

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2. That

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2. That he wou'd let Man see his own Weakness and Unconstancy, and his entire Dependance on God.

3. That by the Occasion of Man's Sin, he wou'd raise eternal Honour and Glory to Himself.

Q. 17. What was the first Sin that Man committed?

A. It was the Eating of the Fruit of a certain Tree in Paradise, of which God forbid Him to eat, that he might try his Obedience. *Gen. 3. 3, 6.*

Q. 18. But why wou'd God try his Obedience by so small a Matter?

A. The smaller the Matter was, the more easy was the Obedience, and the more Respect it gave to God's Authority and Command; and the more unreasonable and ungrateful was the Sin and Disobedience. *Gen. 3. 1.*

Q. 19. But was it not fit to try his Obedience in some greater Thing?

A. We know not what was the special Nature of that Tree; nor what peculiar Reason there might be to forbid the Use of it: But these Things we may know for our Satisfaction;

1. That there are many Commands to try our Obedience now, that cou'd have no Place in the State that *Adam* was in. Such are most of the Commandments of the second Table.

2. That Man's Nature was so agreeable to the great Commands of the Law, that they were not so meet to try a Voluntary Obedience. And therefore,

3. God was pleas'd to make a free, positive Law, which was suitable to his own Dominion, and to the Trial of Man's voluntary Subjection. *Gen. 2. 16, 17.*

Q. 20. But was not the Eating a little Fruit a very small Sin?

A. Tho' the Matter seems to be small, yet many heinous Sins were comprehended under it; as,

1. There was Rebellion against the Sovereignty and Dominion of God, that chose that Sort of Command and Trial.

2. There was Pride in Coveting to know Good and Evil for Himself, without due Dependance on God. *Gen. 3. 5, 6.*

3. There was great Ingratitude in Tasting the Only Tree,

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Tree, God had forbidden, while all the other Trees of the Garden were liberally granted. *Gen. 2. 16, 17.*

4. There was vile Unbelief of the Word of God, and Harkning to the Tempter, more than to the Faithful Creator.

5. There was a wilful Venturing upon that Death and Destruction, that God had threatned.

Q. 21. Is a sinful Nature now convey'd to all Mankind?

A. Yes; It daily appears, that the young Part of Mankind does act sinfully and corruptly, as soon as it is capable of acting; and we must needs conclude, that Man having lost the Integrity and Purity of Nature, can't convey it to those that are naturally descended from Him. *Job 14. 4. Gen. 5. 3.*

Q. 22. What does Sin against God deserve?

A. It deserves the everlasting Wrath and Curse of God.

Q. 23. Why does Sin deserve so great a Punishment?

A. That Sin deserves so great a Punishment, may, in some measure, appear, if we consider,

1. That it is an Offence against the Infinite Majesty, Holiness and Justice of the Blessed God.

2. That it is a Refusal of the Holy Law, and Righteous Government of God.

3. That it is the Highest Ingratitude of a reasonable Creature, that is entirely dependent on God; and indebted to Him for Life, and Breath, and all Things.

4. It is the Creature's Defilement and Pollution, whereby it is made unmeet for the Presence and Enjoyment of God.

Q. 24. Is there no Hope, then, that God's Favour and Grace may return to the sinful World?

A. Yes; Hope and Assurance there is, since God has laid Help upon One that is mighty, and ordain'd a Second *Adam*, a Great Redeemer, that is to restore Grace and Peace to sinful Man. *Rom. 5. 14, 15. 1 Cor. 15. 45, 47, 49.*

Q. 25. What may incline you to believe that God will recover this guilty World?

A. Tho' we can't be sure, that God will certainly recover the World, unless he tells us so; yet when he

has told us that he will, we may see these Reasons to entertain the Report ;

1. It's agreeable to his abundant Mercies to pity, and help poor miserable Creatures.

2. It's agreeable to his Excellent Wisdom and Goodness, not to suffer a whole World of Noble Creatures to be all lost, and to perish for ever.

3. It will magnify his Wisdom and Holiness, to confound the Devil, and to destroy his Works in the World.

4. It will glorify Divine Wisdom, and Power, and Love, to afford and apply a suitable Remedy in a Deploable, desperate Case.

Q. 26. Was it not meet that the Recovery of the World shou'd be committed to some Great, Extraordinary Person ?

A. Yes. . Very meet and convenient it is ; for then,

1. We may learn more of the Nature, and Excellencies, and Honour of God by the Person and Transactions of that Recoverer.

2. We may learn the Dignity and Excellent Nature of Man, that is, by Him, recovered unto God.

3. We may better learn the Deploable Condition of the World, and the Difficulty of Recovering of it, by the State and Services of the Recoverer.

Q. 27. What is the Work that belongs to the Recoverer or Saviour of the World ?

A. All that Work that belongs to an Heavenly Prophet, High-Priest, and King.

Q. 28. Why must the Saviour of the World be a Prophet or Teacher ?

A. The Saviour of the World must needs be a Prophet or Teacher ; because,

1. He must Convince the World of its sinful, miserable Condition, and of its need of Recovery to God. *John 16. 7, 8.*

2. He must Declare the Nature, Will, and Kindness of God, that will have the World recovered to Himself. *John 1. 9, 18.*

3. He must Declare Himself to the World, together with the Meaning of his Works, and the Way of Recovery by Him.

Q. 29. Does the World then, need a special Revelation from God ?

A. Yes.

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A. Yes. Great Need there is of a special Revelation from God, and that, on such Accounts as these.

1. To help Man's weak and darkned Mind in the Discovery of his Relations and Duties to God. *2 Cor. 1. 21.*

2. To assure us more fully that God will be reconcil'd to the World, and will certainly pardon all our Sins. *Eph. 2. 12.*

3. To teach us how he will provide for the Honour of his Holiness and Justice; that so our trembling Consciences may more easily believe, that he will be reconcil'd, and will forgive us. *Acts 13. 38, 39. Eph. 2. 12, 13, 16. Rom. 1. 17, 18. and Chap. 3. 26.*

4. To teach us the Holy Terms and Means, on and by which we must be reconcil'd and restor'd to God. *Rom. 1. 16, 17. Luke 14. 31, 32, 33.*

5. To give such full Assurance of a Blessed Life and Immortality hereafter, as may powerfully perswade us to do, and bear all that's requisite in our Way to God. *Acts 17. 30, 31. 2 Tim. 1. 9, 10.*

Q. 30. Why must the Saviour of the World be a Priest?

A. It was requisite the Saviour shou'd be a Priest, because he must, by a great Sacrifice, make Atonement to God for the Sin of the World, and then, in the Virtue of that Sacrifice, interceed with God for his People.

Q. 31. Why must the Saviour offer such an Atoning Sacrifice to God?

A. The Saviour must offer such an Atoning Sacrifice to God, upon such Accounts as these:

1. To Display and Glorify the Holiness, Justice and Greatness of God, that was dishonour'd, injur'd and provok'd by the Apostacy and Sin of the World. *Rom. 3. 25, 26.*

2. To represent to the World the Evil and Dreadfulness of Sin, that requires a great Sacrifice and Atonement to be made for it. *Rom. 8. 3. Rom. 3. 22, 23, 25.*

3. To glorify and honour that righteous Law that Man had broken, and that sentenc'd him to Everlasting Death. *Gal. 4. 4, 5.*

4. To lay an honourable Foundation for God's sending

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ing out a Reconciling Covenant into the World, and for being reconcil'd. to Sinners; since He now appears to be Holy, Pure and Just, and yet the Justifier of them that believe on this Reconciler. *Rom. 3. 25, 26. 2 Cor. 5. 19, 20, 21.*

Q. 32. What must the Saviour offer in Sacrifice to God?

A. Because he hath nothing Better or more Excellent, he must offer Himself in Sacrifice to the Holy God. *Heb. 8. 3. Chap. 9. 12.*

Q. 33. Why must the Saviour be a King?

A. He must be a King, because he must give Holy Laws and Ordinances to his People, must guide and govern them thereby; must defend and protect them against all the Enemies of their Salvation.

Q. 34. What Sort of Person, then, must the Saviour be?

A. An Extraordinary, Glorious Person he must be; both God and Man, in two distinct Natures, and One Person for ever.

Q. 35. Why must the Saviour be God?

A. It was requisite, the Saviour shou'd be God, on such Great Accounts as these.

1. That his Submission and Obedience might render the more abundant Glory to God, who had been so injur'd, affronted, and abus'd by the Sin of the World. *John 17. 4, 5.*

2. That His Obedience and Death might be of so great Worth and Value in the Sight of God, as to make full Atonement for Sins, to redeem our Souls, and purchase for us Eternal Life and Glory. *Phil. 2. 6, 7, 8. Heb. 1. 3. Chap. 19. 15.*

3. That He may be Wise and Strong enough to crush all the Powers of Hell, and of the World, that oppose his People and his Salvation. *Psalms 2. 7, 9, 12.*

Q. 36. Why must the Saviour be Man, as well as God?

A. It was needful that He shou'd be Man, that He might be One of our World; made under our Law, and so might give us a Pattern of Perfect Obedience; might also feel our Sorrows, and die for our Sins; and be a Merciful High-Priest, able to pity, and out of Pity to succour his Brethren. *Heb. 2. 17, 18.*

Q. 37. Must not the Saviour, then, be in two different States and Conditions?

A. Yes;

A. Yes; It is needful that he shou'd; first, in a State of Humiliation and Meanness; and then, in a State of Exaltation and Glory. *Luke 24. 26.*

Q. 38. Why must He be in an humbled, mean Condition?

A. 'Twas requisite He shou'd be in an humbled, mean Condition, that he might be like to sinful Flesh, might suffer, and die, and taste the Sorrows that Sin deserved; that he might also shew the deeper Obedience to God, and give to his Servants a Great Example of Patience, Self-Denial and Contempt of the World. *Rom. 8. 3. Heb. 2. 9. Chap. 5. 8. Phil. 2. 8. John 13. 12, to 16.*

Q. 39. Why must the Saviour be raised to a State of Exaltation and Glory?

A. 'Tis very meet, that the Saviour shou'd be rais'd to Highest Exaltation and Glory, if we consider,

1. That all Honour and Glory must needs be due to that Humane Nature, that is so mysteriously and nearly united to the Son of God. *John 1. 14. Heb. 1. 4, 5.*

2. That, when He has by Obedience and Sufferings glorify'd God on Earth, He may justly expect and crave to be glorify'd with Him in Heaven. *John 13. 31, 32. Chap. 17. 4, 5.*

Q. 40. But, more particularly, why must the Saviour rise from the Dead?

A. As 'twas requisite that the Saviour shou'd die for the World, so 'tis requisite also, that he shou'd rise from the Dead; and that for Divers Reasons; As,

1. To shew to the World, that he had fully satisfy'd Divine Honour and Justice, and made a perfect Atonement for Sin. *Heb. 1. 3.*

2. To Confirm his own Doctrine, and prove to the World, that he was a Teacher sent of God. *Rom. 1. 4.*

3. To instruct his Disciples further, in the Nature and Affairs of his spiritual Kingdom; and to Commission them, out of the Fulness of his own Power, to go and disciple the World. *Acts 1. 2, 3. Mat. 28. 18, 19.*

4. To assure his Followers of a Blessed Resurrection, like his, from Death and the Grave. *1 Cor. 15. 20, 49.*

5. That thereupon, he might, in due Time, ascend up into Heaven.

Q. 41.

Christ knows the
 Dearest Evil of Sin, he knows
 Sin, and how it leads to a very bottom.

Q. 41. *Why must the Saviour ascend up in to Heaven ?*

A. When the Saviour has done all his Work on Earth, it is meet that he shou'd then ascend to Heaven ; and that, because,

1. That's the Place that belongs to Him, to whom all Glory and Blessedness is due. *Psalms 16. 11.*

2. It may thence appear, how well he is lov'd and accepted of God, in all that He did and suffer'd for the Salvation of the World. *John 16. 5, 10, 28.*

3. He must there be cloath'd with all Authority and Power, to carry on all the Designs and Affairs of his Salvation in the World. *Mat. 28. 18. Acts 2. 36. 1 Pet. 3. 22.*

4. He must continually appear before God, and interceed with him on the behalf of his People, lest behind him in the World. *Heb. 7. 25, 26.*

5. He must send down a Holy, Divine Spirit from Heaven. *John 15. 26. Chap. 16. 7, &c.*

6. He shou'd be as a Fore-runner, to assure his People, that in due time, they shall be receiv'd into Heaven too. *Heb. 6. 20. John 14. 2, 3.*

Q. 42. *Why must the Saviour send down a Divine Spirit from Heaven ?*

A. It is very meet and requisite he shou'd send down such a Spirit into the World, and that for such Ends and Works as these.

1. To be his Advocate and Witness to the World, that he came from God, and is now gone to God again. *John 16. 13, 14.*

2. To support his Holy and Mystrious Doctrine, which otherwise wou'd prove offensive and scandalous to the World. *1 Cor. 1. 18, 23. Chap. 2. 4, 5, 14.*

3. To apply and accomplish the Salvation he has purchas'd, by Converting the World unto himself and to God. *Acts 11. 21, 24. 1 Cor. 1. 5, 6. 1 Thes. 15. 6. Titus 3. 5, 6.*

4. To furnish out a Ministry, fitted with Endowments and Abilities to gather, and build up a Church for Him in the World. *Eph. 4. 8, 11, 12, 13.*

5. To be a continued Sanctifier, Seal and Comforter to all that believe on the Saviour's Name. *Rom. 15. 16. 2 Cor. 1. 21, 22. Eph. 1. 13, 14.*

Q. 43.

• Q. 43. *Shou'd not, then, the good Issue of the Saviour's Work be well secur'd?*

A. Yes, surely;

1. 'Tis meet, that God's eternal Counsel, that provided the Saviour and his Work, shou'd be for Evermore admir'd, by some or other, effectually brought to Salvation. *Eph. 1. 4, 5, 6, 8. 2 Thes. 2. 13, 14.*

2. It is not meet, that the Saviour Himself shou'd obey, and suffer, and die in vain; or without being sure that a Seed shall serve Him. *Psalms 22. 30, 31. Isa. 53. 10, 11, 12.*

Q. 44. *Whom do you take to be the Saviour of the World?*

A. It is Jesus Christ, that was born of a Virgin at *Bethlehem*; was brought up at *Nazareth*, and afterwards liv'd at *Capernaum*, and was crucify'd without the Walls of *Jerusalem*. *Mat. 2. 1. Luke 4. 16. Mat. 4. 13. John 19. 17, 18. Heb. 13. 12.*

Q. 45. *Why was the Saviour a Jew?*

A. Because God had of old chosen the Nation of the *Jews* to be his Peculiar People, and to be foretold, that from them the *Messiah*, or the Anointed Saviour shou'd spring according to the Flesh. *Gen. 12. 3. Acts 3. 25, 26. Gal. 3. 16. Rom. 9. 4, 5.*

Q. 46. *Why was the Saviour born of a Virgin?*

A. He was born of a pure Virgin, that he might be preserv'd from that Original Corruption, that defiles the common Nature of Man; and might be Declar'd to be some Extraordinary Person by his Miraculous Entrance into the World. *Luke 1. 35. Mat. 1. 22, 23.*

Q. 47. *Why must the Saviour be Perfectly Holy?*

A. It was needful the Saviour shou'd be Perfectly Holy, because He must glorify God by a perfect Obedience, must give out perfect Laws to the World, must be a Pattern of perfect Holiness to his Followers, and die a perfect Sacrifice for Sin. *Phil. 2. 8. Mat. 5. 44, 45, 48. 1 Cor. 11. 1. 1 Pet. 1. 19.*

Q. 48. *Why do you take Jesus Christ to be the Saviour of the World?*

A. We may well take Jesus Christ to be the Saviour of the World, if we duly consider, 1. How well the Saviour's Person, Office and Work agrees to Jesus Christ,

Christ, as he is describ'd and declar'd in the Writings of the New Testament. 2. The Prophecies that went before concerning Him. 3. The Spirit with which he came. And, 4. His Resurrection from the Dead.

Q. 49. How does the Saviour's Person and Work agree to Jesus Christ?

A. It may appear to serious Consideration, that the Saviour's Person and Work can't be more Suitable and Excellent, more Holy and Divine, than is to be seen in the Person and Transactions of Jesus Christ. *Heb. 7. 25, 26.*

Q. 50. What is there to commend this Way of Salvation, by the Death and Redemption of Jesus Christ?

A. This way of Salvation by the Death and Redemption of the Lord Jesus, as describ'd and declar'd in the New Testament, must needs be recommended as worthy of all Admiration and Acceptation, if we seriously meditate these Things.

1. That this way of Salvation is highly glorious, and agreeable to the Nature and Excellency of God, who is Great and Holy, jealous of his Honour, and an Hater of Iniquity.

2. That it is highly Agreeable to his Great Relation and Authority, as the Supreme, Wise, Righteous Governour of the World; who therefore may justly Demand a Glorious Sacrifice for the Sin of the World. *Heb. 2. 10.*

3. That it wonderfully magnifies the Mercy, Love, and Grace of God, in giving such a Saviour and Sacrifice for the sinful, miserable World. *Luke 2. 78.*

4. It wonderfully Rebukes and Condemns the Sin of the World, that must be expiated and purg'd away by the Blood of such a Sacrific'd Redeemer. *Rom. 8. 3. Heb. 1. 3.*

5. It wonderfully honours Holiness and Obedience to God, by the Obedient Life and Death of the Redeemer Himself. *Heb. 5. 8.*

6. It wonderfully glorifies the Son of God, the Saviour Himself, that he wou'd please to Undertake and Accomplish so Great a Redemption. *John 10. 11, 17, 18.*

7. It lays an Honourable and Wonderful Foundation for God's calling and inviting the World to be Reconcil'd to Himself. *2 Cor. 5. 19, 20, 21.*

8. It is wonderfully suited to draw the Mind of Man, ⁷ by the Prospect of so much Love, to the Admiration ⁷ and Love of God. *John 3. 16, 17. Titus 2. 11, 12.*

9. It wonderfully suits the Case of awakened, wounded Consciences, who may now securely go to God, and be accepted thro' such a Redeemer. *Acts 16. 30, 31. Eph. 1. 6.*

10. It lays a wonderful Foundation for the Eternal Joys, and Thanks, and Praises of all the redeemed, saved World. *Rev. 1. 5, 6. Chap. 5. 9, 10, 21. Chap. 7. 9, 10.*

Q. 51. Where are the Prophecies that went before concerning Jesus Christ?

A. They are contain'd in a Book, commonly call'd the Old Testament, that was given to the Jews many hundred Years before Jesus Christ came into the World. *Luke 1. 70.*

Q. 52. What say those Prophecies concerning him?

A. They fore-tell and fore-shew almost every Thing concerning him; as,

1. That he shou'd have such a Fore-runner, as *John* the Baptist was, to prepare his Way. *Mal. 3. 1. Mal. 4. 5.*

Mat. 11. 10. Mark 1. 2. Luke 1. 17.

2. That he shou'd be born of a pure Virgin; and shou'd be *Immanuel, God with us.* *Isa. 7. 14. Mat. 1. 22, 23.*

3. That he shou'd carry on his saving Work without much Noise, or Show, or Ostentation in the World. *Isa. 42. 1, 2, 3. Mat. 12. 16, 17, 18, 19, 20.*

4. That he shou'd extremely sorrow and suffer in the World, and at last die for our Sins. *Isa. 53. 3, 4, 5, 6, &c. Mark 15. 28. Rom. 4. 25. 1 Peter 1. 18, 19. Chap. 2. 24.*

5. That he shou'd be meek and patient in all his Sufferings. *Isa. 53. 7. 1 Pet. 2. 21, 23.*

6. That his Hands and Feet shou'd be pierced, and Lots cast for his Cloaths. *Psalms 22. 16, 17, 18. Mat. 27. 30. Mark 15. 24. John 19. 23, 24, 37.*

7. That

7. That he shou'd have a rich and honourable Burial. *Isa. 53. 9. Mark 5. 42, 43, 46. John 19. 38, 39, 40, 41.*

8. That he shou'd rise again from the Dead. *Isa. 53.*

8. *Psalms 16. 10. Acts 2. 25, 26, 27, 28, 30, 31.* and shou'd ascend up into Heaven. *Psalms 110. 1. Acts 2. 34, 35. Psalm 8. 18. Eph. 4. 8. Psalm 2. 6.*

9. That his Gospel and Kingdom shou'd be opposed and hardly receiv'd in the World. *Isa. 53. 1. John 12. 37, 38. Rom. 10. 16. Psalm 2. 1, 2, 3. Acts 4. 24, 25, 26, 27.*

10. That he shou'd pour out an heavenly Spirit, and see the glorious Issue of his Redemption in the Call and Conversion of the Gentiles. *Joel 2. 28, 29. Isa. 44. 3. Acts 3. 17, 18. Deut. 32. 21. Rom. 10. 19. Isa. 65. 1. Rom. 10. 20. Isa. 53. 10, 11, 12. Chap. 54. 1, 2, 3. Gal. 4. 27. Psalm 2. 8. Amos 9. 11, 12. Acts 15. 14, 15, 16, 17.*

Q. 53. What was the Spirit with which Jesus Christ came?

A. The Spirit, in, and with which Jesus Christ came, was a most Excellent, Heavenly Spirit, and such as became the Saviour of the World; it was a Spirit of Prophecy; a Spirit of Power, of Love, and of Wisdom, or a sound Mind. *Rev. 19. 10. 2 Tim. 1. 4.*

Q. 54. How does the Spirit of Jesus appear to be the Spirit of Prophecy?

A. It appears by the many Things, that He reveal'd and foretold among his Disciples; as,

1. His own Sufferings and Death, with the Way and Manner of it. *Mark 8. 31. Mat. 17. 12, 22. Chap. 20. 18, 19. Chap. 26. 2. John 3. 14.*

2. Who it was that shou'd betray Him into his Enemies Hands. *John 6. 64. Mat. 26. 21, 25.*

3. That his Servant Peter, notwithstanding his Confidence, shou'd three times deny Him; shou'd recover to Repentance; and shou'd, when old, suffer a violent Death. *Mat. 25. 33, 34. Luke 22. 31, 32, 33, 34. John 21. 18, 19.*

4. That his dearest Companions shou'd forsake Him in his Last Troubles. *Mat. 26. 31. John 16. 32.*

5. That he Himself shou'd rise on the third Day from

from the Dead, and go before them into Galilee. *Mat.*

17. 23. *Chap.* 26. 32. *Mark* 14. 27, 28. *Chap.* 16. 7.

6. That his Servants shou'd receive a Divine Spirit to Work Miracles, and to propagate his Gospel in the World. *John* 15. 26, 27. *John* 14. 12. *Mark* 16. 17, 18. *Luke* 24. 49. *Acts* 1. 4, 5. *Chap.* 2. 33.

7. That the City and Temple of Jerusalem shou'd, in short time, be overthrown; and the Jews, for their Unbelief, be destroy'd by the Romans. *Mat.* 24. 1, 2. *Luke* 21. 5, 6, 20, 21, 24. *Chap.* 19. 41, 42, 43, 44.

8. That his Gospel shou'd be preach'd about the World, and the Nations shou'd believe on him. *Mat.* 24. 14. *John* 10. 16. *Chap.* 12. 31, 32.

Besides,

9. The Predictions he gave to his Servants concerning a great Apostacy; 2 *Thef.* 2. 3, 4. The various Condition of his Church in Future Ages, in the Book of the Revelations; concerning the End of the World, the Change that shall be made on those that then shall be found alive, and the Proceedings at the last Judgment, with other Things not yet accomplish'd. 1 *Thef.* 4. 14, 15, 16, 17. 1 *Cor.* 15. 51, 52. *Mat.* 25. 31, 32, 33, 34.

Q. 55. How does the Spirit of Jesus appear to be the Spirit of Power?

A. It appears to be the Spirit of Power in the Miracles and mighty Works that he did: He over-rul'd the Powers of the Air, and Earth, and Hell; The Powers of the Air, in laying Storms and Winds by his Word; the Powers of Earth, in curing all Manner of Diseases, and raising the Dead; the Powers of Hell, in silencing the Devils, and casting them out of the Persons they had possess'd. *Mat.* 8. 26, 27. *Mat.* 4. 23, 24. *Mark* 1. 34. *Chap.* 5. 8, 9, 13.

Q. 56. How does the Spirit of Jesus appear to be the Spirit of Love?

A. It appears to be the Spirit of Extraordinary Love to God and Love to Man.

Q. 57. How does it appear to be the Spirit of Love to God?

A. It appears to be the Spirit of Extraordinary Love

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2.
Power

3.
Love

To God

to God; in that he makes Love to God to be the great Command; *Mat. 22. 36, 37, 38.* continually preaches the Love and Kingdom of God, *John 3. 16. Mat. 4. 23.* continually suffers for his Service to God, *John 15. 18, 20.* continues all Night in Prayer to God, *Luke 6. 12.* continually demands Love and Obedience to God, *Mat. 5. 36.* submits to most grievous Sorrows and Death in Submission and Obedience to God. *John 10. 17, 18. Chap. 14. 31. Chap. 18. 11.* so that the Spirit of Jesus is a Spirit of Extraordinary Holiness.

Q. 58. How does it appear to be the Spirit of Love to Man?

A. It appears to be the Spirit of Extraordinary Love to Man, in that he makes Love to Man his second great Command. *Mat. 22. 39.* is continually and Miraculously doing good to Man; *Acts 10. 38. Mat. 4. 23, 24. Chap. 14. 14, 15, 19, 20.* continually preaching the Way of Salvation to Man; *Mark 1. 14, 15. Mark 4. 1, 2, &c.* commanding all Love and Goodness towards Men, even towards bitterest Enemies; *Mat. 5. 44, 45.* and at last laying down his Life for Men. *Luke 22. 19, 20.*

Q. 59. How does the Spirit of Jesus appear to be the Spirit of a sound Mind?

A. It appears to be the Spirit of Wisdom, or a sound Mind, both in the Answers he gave to his captious Adversaries, and in the Frame of Doctrine he has given to the World.

Q. 60. How does his Wisdom appear in his Answers to his Adversaries?

A. His Wisdom appears there, in that his Answers are so prudent, unexpected, and apt to silence his Adversaries; as his Answer to their Enquiry, concerning his Authority; *Mat. 21. 23, 24, &c.* his Answer to their Question about paying Tribute to the Roman Emperor, *Mat. 22. 16, 17, &c.* to their suppos'd unanswerable Objection against the Resurrection of the Dead, *Mat. 22. 23, 24, 25, &c.* together with his Examinations of them, in Order to prevent their further captious Questions. *Mat. 22. 41, 42, &c.*

Q. 61. How does this Wisdom appear in the Doctrine of Jesus Christ?

A. There

A Confirming Catechism.

19

A. There must needs appear a deal of Excellent, Heavenly Wisdom in the Doctrine taught by Jesus Christ to the World, if we solemnly consider these Things.

1. That it gives us the most Excellent and Worthy Discovery of the Nature, and Attributes, and glorious Perfections of the Blessed God. *John* 4. 24. *Rev.* 4. 8. *James* 1. 17. *Acts* 7. 2. *Heb.* 12. 9. *1 Tim.* 6. 15. *Heb.* 4. 13. *1 Tim.* 1. 17.

2. It most clearly represents to us how entirely dependent the whole World, and all Things therein are upon the Will, and Pleasure, and Power of God, for all their Being, Life, and Perfection. *Rev.* 4. 10, 11. *Chap.* 10. 6. *Acts* 17. 24, 25, 26, 27, 28.

3. It most highly dignifies and exalts the Nature of Man, representing Him as a Noble Creature, wonderfully Beloved of God, and capable of Immortal Joy and Blessedness. *1 Tim.* 1. 16. *2 Tim.* 1. 9, 10.

4. It most fully reports to us our numerous Obligations to God, and to his free Power and Love, on the Account of Wonderful Creation, Kind Providence, and especially Mysterious Redemption by his own Son. *Acts* 4. 24. *Chap.* 17. 24, 25, 26. *Mat.* 6. 26. *1 Cor.* 4. 20. *2 Cor.* 5. 18.

5. It most fully opens to us the Nature, and Evil, and Heinousness of Sin committed against God. *1 John* 3. 4, 8. *Rom.* 2. 8, 9. *Chap.* 6. 23.

6. It opens to us a most Wise and Wonderful Method of Salvation from Sin and Death, by the glorious Redemption of God's own Son. *1 John* 3. 8. *Heb.* 2. 14, 15. *Chap.* 9. 14, 15, 24, &c. *Eph.* 3. 9, 10, 11.

7. It wonderfully honours and reconciles the various Attributes of God, as his Holiness and Justice, with his Mercy and Grace, in the Way of Salvation there describ'd. *Rom.* 3. 24, 25. *Chap.* 5. 21.

8. It most excellently and fully represents and teaches us all that sacred Duty we owe to God, to our selves, or others. *Titus 2. 11, 12, 14.*

9. It gives the most Excellent Account of God's holy Ways and Designs, in his strange Providence and Government of the World. *Rom. 11. 25, 30, 31, 32, 36.*

10. It gives us the most Eminent Account of the unseen Worlds; the World of Light and Joy above us, with the Inhabitants and Employments there; the World of Punishment and Darkness, with the Inhabitants and Miseries that are there. *Luke 16. 22. Heb. 12. 22, 23, 24. Rev. 4. 8. Chap. 7. 15, &c. Luke 16. 23. Mat. 25. 41. Rev. 20. 10.*

11. It gives us the most Agreeable Account of the Conclusion of this World, and of the Everlasting States and Abodes of Mankind. *Mat. 25. 31, &c. Rev. 20. 11, 12.*

12. It represents and offers to us the most Noble and Excellent Blessedness that Humane Nature is capable of. *Rev. 21. 1 to 6.*

Q. 62. Did Jesus Christ communicate the same Spirit to his Followers?

A. Yes; There was an appointed Time, viz. Pentecost; at which, according to his Promise, He, in an Extraordinary Manner, pour'd out the same Spirit on his Apostles, that they might successfully preach and propagate his Doctrine about the World. *Luke 24. 49. Acts 1. 4, 5. Chap. 2. 3, 4, &c.*

Q. 63. But how does the Resurrection of Jesus Christ prove him to be the Saviour of the World? Did not others rise as well as he?

A. Yes, they did; But there is a great Difference betwixt

betwixt their Resurrection, and that of Jesus Christ; and that upon these Accounts.

1. Jesus Christ often foretold his Resurrection from the Dead. *Mat. 17. 23. Chap. 20. 19.*

2. He alledg'd his Resurrection, as a *Sign*, or public Witness for him to that Generation. *Mat. 12. 38, 39, 40. Mat. 16. 4.*

3. He declar'd he must rise from the Dead, as the good Shepherd of the Sheep, and consequently, as the Saviour of the World. *John 10. 14, &c.*

4. Others were rais'd by him and in his Name, to confirm this, that he was the Saviour of the World. *John 11. 25, 41, 42, 43, 44. Acts 9. 36, 37, &c.*

Q. 64. What Reason have you to believe that Jesus Christ is risen from the Dead?

A. There is Reason enough to believe that he is risen from the Dead, if we consider these Things.

1. That he often appear'd to the Assemblies of his Disciples, yea, to five Hundred of them at once; did eat with them, and teach them the Affairs of his Kingdom. *Acts 1. 3. 1 Cor. 15. 6. John 21. 13, 14, 15.*

2. That his Disciples were loath to believe he was risen, 'till he had given them good Assurance of it, by seeing and handling him. *John 20. 20, 25, 27. Luke 14. 10, 11, 38, 39, 40.*

3. That the Apostles were commanded to preach his Resurrection first in that City and Country, where it was most likely to be disprov'd, had it been false. *Luke 24. 46, 47, 52, 53.*

4. That they confirm'd this Doctrine of Christ's Resurrection with Miracles and mighty Works wheree'er they came. *Mark 16. 20. Acts 4. 10.*

5. That many Churches and Congregations of Christians were soon planted in that and other Countries, upon the Belief of Christ's Resurrection, by the Evidence that Doctrine brought along with it. *Acts 2. 41. Chap.*

4. 4. Chap. 9. 31. Chap. 11. 12, 26.

6. That the Lord's Day, or First Day of the Week, was thereupon solemnly observ'd in Remembrance of Christ's Resurrection from the Dead. *John 21. 18, 19, 26. Acts 20. 7. Rev. 1. 10.*

7. That

7. That the Apostles and Ministers of this Gospel were not to preach to the World, 'till after Christ's Resurrection; so that their Ministry among the Gentiles is a Witness, that he is risen from the Dead. *Mat. 10. 5. Luke 24. 46, 47, 48, 49. Acts 1. 4, 8.*

8. That the Apostles and first Ministers of this Doctrine had Reason enough to renounce it, had it been false; since it cost 'em Reproaches, Sorrows and Persecutions wherever they came. *Acts 4. 21. Chap. 5. 17, 18. Chap. 8. 1. Chap. 20. 23. 1 Cor. 4. 9.*

Q. 65. *Why do you think the Writers of the New Testament wrote the Truth?*

A. There is Reason enough to believe that the Writers of this Doctrine in the New Testament, wrote Truth, if we consider these Things.

1. That two or three Witnesses are wont to be believ'd; but now, here are eight, who, tho' they all write not the History of Jesus Christ, yet give their joint Testimony to the Doctrine concerning him.

2. That these Writers do not pretend to set up, by their Writings, the first Belief of this Doctrine in the World; but report it as a Doctrine already receiv'd and entertain'd in the World; and entertain'd by Virtue of the Extraordinary Evidence and Confirmation it brought along with it; for the Truth of which Confirmation, they appeal to Famous Cities and Churches, which could easily confute and shame them, if no such Confirmation had been given. *Rom. 15. 18, 19. 1 Cor. 1. 5, 6, 7. Chap. 12. 10. Gal. 3. 2, 5. 1 Thes. 1. 5. Heb. 2. 4. Acts 8. 15, 16, 17. Chap. 9. 42. Chap. 19. 6.*

3. That their Doctrine concerning the Saviour's cruel, and shameful Death, is too strange and incredible to be a politick Invention; they cou'd never expect, that by any Probability of its own, it wou'd ever prevail, or prosper in the World. *1 Cor. 1. 22, 23. Ch. 2. 6.*

4. That it is altogether incredible, that these Writers shou'd thus make it their design to promote and propagate the Fame and Glory of one, that they knew to be only a poor Man, shamefully put to Death, and unable to do them any good. *1 Cor. 15. 19.*

5. The whole Frame of their Doctrine consider'd together,

together, appears too high, holy, and sacred, to be an humane Invention. *Rom.* 1. 16, 17. *1 Cor.* 2. 6, 7, 8. *1 Tim.* 3. 16.

6. It appears by the multiply'd Divisions of the World, and particularly of Christians, that it wou'd be next to impossible for these Writers to agree long either in devising or maintaining such a strange, unaccountable Doctrine. *Acts* 15. 39. *Gal.* 2. 11, 12, 13, 14.

7. These Writers are so plain, humble, and sincere, they report their own and one another's Faults and Mis-carriages; such Evidence there is of their Integrity. *Mark* 9. 32, 33, 34. *Mat.* 26. 40, 43, 70, 72, 74. *Luke* 9. 54, 55. *Mat.* 26. 56. *Acts* 15. 39. *1 Cor.* 15. 9.

8. The Spirit of these Writers breathes so much Purity and Holiness, so much Fear and Love of God, that they plainly appear too Religious and good to blaspheme God, and cheat the World, by such a devised Lie." *Rom.* 11. 33, 34, &c. *Chap.* 12. 1, 2. *1 Thes.* 4. 1.

9. They breathe too much Goodness and Love both to the Bodies and Souls of Men, to be Willing to impose upon 'em and delude them. *Mat.* 5. 44, 45. *1 Cor.* 1. 3, 4. *Chap.* 16. 23, 24. *Phil.* 4. 1. *1 Thes.* 2. 7, 8. *Phil.* 1. 8. true!

10. They freely reprove, rebuke, and chide all the Disciples, that walk not according to this Doctrine; as not fearing, that upon their Displeasure, or Revolt, they can open or discover any Falshood, or Deceit, in the Doctrine they had receiv'd. *1 Cor.* 3. 1, 3. *Chap.* 11. 17, 22. *Chap.* 15. 34. *Gal.* 3. 1. *2 Tim.* 4. 2. *1 Tim.* 5. 20. *Tit.* 1. 13. *3 John* 9, 10. *1 Thes.* 2. 5.

11. It will be found that the most serious Lovers and Followers of these Writers and their Doctrine, will be the most remote from Hypocrisy, Deceit, and Guile of any Persons in the World. *1 Pet.* 2. 1, 2. *1 Thes.* 2. 10.

Q. 66. *What is the Duty, then, we owe to Jesus Christ, as Saviour of the World?*

Duty to Christ

A. We owe him our selves and all that we can do for Him; particularly these Things must be our Duty to him.

1. We should study to know him, his Office, and Love,

Love, and Works in the Affair of our Redemption;
1 Cor. 2. 2. Phil. 3. 8.

2. We must believe in him, Approving and Accepting him as one able and willing to lead us unto God and Eternal Life. John 3. 16, 18, 36. Chap. 6. 40.

3. We shou'd admire, Love, and blefs him, as the great Lover and Redeemer of Souls. Phil. 3. 3. Eph. 6. 24. Rev. 1. 5. Gal. 2. 20.

4. We shou'd be willing to come, and be reconcil'd, and restor'd to God by him. 2 Cor. 5. 20. Heb. 7. 25.

5. We shou'd gladly receive all his Counsels and Commands, with all the Prescriptions and Ordinances he has appointed. John 14. 15. Chap. 15. 14. 1 Cor. 11. 2.

6. We shou'd espouse his Cause, and Kingdom, and Interest; and hope, and wait for his Coming again. Acts 15. 26. John 15. 12. Col. 1. 24.

Q. 67. Has now, this Lord Jesus set up a peculiar Religion of his own in the World?

A. Yes, He has ordain'd a peculiar Way of Worship and Approaching to God, which is commonly call'd, The Christian Religion. 1 Pet. 4. 16.

Q. 68. What Difference has there been in true Religion since the World began?

A. There has been considerable Difference in true Religion, since the World began; for we must consider Religion, first, as it was exercis'd in the State of Innocence, before Sin entered into the World; and then as it was exercis'd in a State of Guilt, after Sin's Entrance into the World.

Q. 69. How was Religion exercis'd in the State of Innocency?

A. In the State of Innocency, Man being pure and perfect, had immediate Access to God, and Converse with him, without a Mediator, without a Sacrifice for Sin, without such Acts and Services as do make a Confession of Sin; but in the State of Guilt, there must be all these. Gen. 1. 26, 27. Chap. 2. 8, 16, 17. Heb. 8. 7. Chap. 9. 15. Chap. 13. 8.

Q. 70. What other Difference is to be observ'd in true Religion?

A. True

A. True Religion, as exercis'd in the State of Guilt, since Sin entred into the World, is to be considered under this Difference; First, as it was exercis'd before Jesus Christ, the Redeemer, came into the World, and then, as it is exercis'd since.

Q. 71. *How was Religion exercis'd before the Redeemer came?*

A. Before the Redeemer came, the Exercise of Religion was attended with Abundance of Types, Ceremonies and Sacrifices, which did not only confess Sin, but acknowledg'd also that without Shedding of Blood there was no Remission, and that the Redeemer was not yet come to take away Sin by the Sacrifice of Himself. *Heb.* 9. 1, 2, 3, &c. 10. 12, 22, 26.

Q. 72. *Why was that Frame of Worship abolish'd, when the Redeemer came?*

A. That old Frame of Religious Worship was to be abolish'd, when the Redeemer came, and that, for such Reasons as these;

1. It consisted of many outward, sensible, carnal Ordinances, which were not so agreeable to a more grown, and spiritual State of the Church. *Gal.* 4. 1, 2, 3, 4. *Col.* 2. 20, 21, 22. with *Chap.* 3. 1.

2. Those Ordinances were Types, Shadows and Figures of good Things to come, and so must cease when good Things themselves were truly come. *Heb.* 9. 10, 11, &c. *Chap.* 10. 1, 12, 14.

3. They were numerous, heavy and cumbersome, and thereupon not so agreeable to that Ease, and Peace, and Liberty that the Redeemer wou'd afford to the Sons of God. *Acts* 15. 10. *Gal.* 4. 9. *Chap.* 5. 1, 13. *Eph.* 2. 14, 15.

Q. 73. *What is the State of Religion, now, under the Reign and Kingdom of the Redeemer?*

A. The State of Religion now under the Reign and Kingdom of the Redeemer, is exceeding bright, and excellent, and heavenly; such as is suitable to the Nature of God, that is to be worshipped; suitable to the Office of a Redeemer, that sets it up; and to the Case of a sinful, yet redeemed World.

Q. 74. *How does Christian Religion appear suited to the Nature of God?*

A. The

A. The Christian Religion appears highly suited to the Nature and Honour of the Eternal God, if we seriously mind these Things; *noble Thoughts!*

1. It summons us to study and admire the boundless Nature, and Attributes, Perfection, and Blessedness of the Eternal God, as the Chief Employment of our Minds. *John 17. 3.*

2. It sets up God as the Principal Author and Cause of all Worlds, and of all the Goodness, Beauty, and Excellency that is in any of them. *Acts 4. 24. Acts 17. 24, 26. Rev. 4. 11. Chap. 10. 6.*

3. It proclaims God and his Glory to be the Noblest, Highest End of all Things; for whose Pleasure and Honour all things were decreed, created, and dispos'd. *Rev. 4. 11. Eph. 1. 11. Rom. 11. 36. 1 Cor. 10. 31. 1 Pet. 4. 11.*

4. It calls to study and applaud the Amazing Love and Grace of God, as the great Spring of our Redemption, Eternal Salvation, and all Mercies belonging thereunto. *1 John 4. 9, 10.*

5. It calls us to study and observe the Will and Law of God, as the great Rule of our Hearts and Lives, and to dread whatsoever is contrary thereto. *James 2. 10, 11, 12.*

6. It teaches us to lay up our Hopes and Joys in the Favour of God, in the Beholding of his Face, and Dwelling in his Glory for ever. *1 Thes. 4. 17, 18. Rev. 21. 23, 24. Chap. 22. 3, 4.*

Q. 75. *How is the Christian Religion suited to the Office of a Redeemer?*

A. Since 'tis the Office of a Redeemer to save us from all the Enemies of our Souls, and to bring us to God, the Christian Religion will appear excellently suited to that Design and Work, if we meditate these Things.

1. The Christian Religion gives us an Excellent Prospect of the Blessed God, in the Person of the Wise and Mighty, the Holy and Gracious Redeemer. *2 Cor. 4. 6.*

2. It mightily commends and honours Duty and Holiness in the Perfect Obedience of the Redeemer himself. *Heb. 5. 8.*

3. It loudly calls us off from Sin, by shewing the Evil and Wages of it in the Agonies and Sorrows of the Redeemer. *Luke 22. 44. Rom. 8. 3.*

4. It teaches the Emptiness and Enmity of the World, by the Redeemer's Contempt of it, and Conquest over it. *John 16. 33.*

5. It teaches us to master and subdue the Flesh, by the Redeemer's Poverty and Meanness, and Self-denial to the Death. *2 Cor. 8. 9. Phil. 2. 5, 8.*

6. It teaches us the Temptations and Malice of the Powers of Darkness, by the Redeemer's Conflict with them and Conquest over them. *Luke 4. 1, 2, 13, 14.*

7. It shews us the Reward and Crown God has for his faithful Servants, in the Joys and Glories to which the Redeemer is gone. *John 12. 26. Chap. 14. 2, 3.*

Q. 76. *How is the Christian Religion suited to the Case of a sinful guilty World?*

A. The Christian Religion will appear wonderfully suited to the Case of a sinful and guilty World, if we consider these Things relating to it; *m. Hervey Dial*

1. It eminently discovers to us our sinful, guilty State, with the Rise and Spring, and Derivation of it to all the World. *Rom. 5. 12. Chap. 3. 9. Eph. 2. 3.*

2. It eminently tends to convince the World of Sin and Misery; and of the Justice, and Righteousness of God in its deserv'd Condemnation and Destruction. *Rom. 3. 19, 20, 21, 22, 23.*

3. It lays the Beginning of Religion in a deep Humiliation, Grief, and Self-abasement for Sin, and such Repentance as leads the Heart from it to God. *Mat. 3. 1, 2. Chap. 4. 17. Acts 3. 19. 2 Cor. 7. 10.*

4. That this Humiliation and Repentance may be the more holy and deep, it plentifully represents to us the abundant Compassions and tender Mercies of that God, that has been injur'd and provoked by our Sin. *John 3. 16. 1 John 4. 9, 10. Rom. 5. 7, 8. Chap. 3. 4.*

5. It wonderfully prevents and suppresses the Despair of the sinful, guilty World, in the Help that is prepar'd; the plentiful Redemption and Forgiveness that

that is provided for the Chief of Sinners. *Rom.* 3. 24, 25. *Chap.* 5. 16. *1 Cor.* 6. 11. *1 Tim.* 1. 15.

6. It wonderfully cuts off the Security and Presumption of the Sinful World, in fully testifying, that without Repentance and Holiness there shall be no Salvation or seeing of God. *Acts* 3. 19. *2 Thes.* 1. 8. *Heb.* 12. 14.

7. It calls the Christian to a continual Fight and War against Sin and Corruption within; and against the numerous Snares and Temptations that are round about. *1 Cor.* 9. 24, 26, 27.

8. It calls him to expect Hatred and Persecution in the Way of Religion; from an ungodly, malicious World. *Mat.* 10. 34, 35, 36, 38.

9. It shews him his Remedy and Cure for all this Sin and Sorrow in the Love and Grace of God by Jesus Christ. *Heb.* 12. 2.

Q. 77. *How is the Christian Religion suited to the Case of a redeemed World?*

A. The Christian Religion will appear excellently suited to the Case of a Redeemed World, if we consider such Things as these;

1. It eminently illustrates and opens that glorious Attribute (so little known in the rest of the World) the Holiness, Justice, and Righteousness of God, that thence we may see the Expediency, Use and Office of a great Redeemer. *Rom.* 1. 17. *Chap.* 3. 25, 26. *1 John* 2. 1, 2.

2. It censures and condemns all our Goodness and Obedience, as unable to bear God's strict Tryal and Judgment; that so we may receive the Redeemer as the Lord our Righteousness, thro' whom we are justify'd and accepted with God. *Rom.* 3. 20, 21, 22. *Eph.* 1. 6, 7.

3. It teaches us to come with holy Boldness to the blessed God, depending not merely on sovereign absolute Mercy and Good Will, but on him as satisfy'd, aton'd and reconcil'd by the inestimable Death and Righteousness of the great Redeemer. *Rom.* 5. 2. *Eph.* 2. 13, 14, 18.

4. It teaches the truly Christian World (amidst their

their Sins and Sorrows) to live in the Belief of and Dependence on the Redeemer's constant Intercession with God in Heaven. *Rom.* 5. 10. *Heb.* 6. 19, 20. *Ch.* 9. 24.

5. It teaches us all that Love to God, and Joy in him, and Thanks to him, that becomes a World redeem'd from Sin and Death. *Rom.* 5. 2, 3, 5, 11. *Eph.* 3. 20, 21. *Jude* 24, and 25.

6. It teaches us a Conversation in Heaven, as those that have been redeem'd for that State and Company. *Phil.* 3. 20, 21. *Col.* 3. 1, 2, 3. *Heb.* 12. 22, 23, 24.

7. It teaches to prepare and look with Hope and Joy for Death, as a departure to the Redeemer and the blessed Part of the Redeemed World. *Phil.* 1. 23. *Acts* 7. 59. *Heb.* 12. 23. *Suitable Religion*

So that the Christian Religion is the most proper, }
Suitable Religion of an apostatized, beloved, redeemed }
World.

Q. 78. *What then, are the peculiar Excellencies or Properties of the Christian Religion?*

Excellencies of true Religion

A. The peculiar Excellencies, and glorious Properties of the Christian Religion, are such as these;

1. It is the most Holy Religion, most highly magnifying God, and his Will and Grace; most strictly demanding all Veneration, Love and Obedience for Him. *1 Pet.* 1. 15, 16.

2. It is the most Spiritual Religion, prepar'd to dwell in Souls, to purge Spirits and Consciences, to make them like the Father of Spirits, and fit them for the World of Perfect Spirits. *John* 4. 23, 24. *Rom.* 14. 17. *Heb.* 12. 9, 10. *Col.* 1. 12.

3. It is the most chaste and clean Religion, purifying Bodies, as well as Souls; Exalting both to Sanctification and Honour. *2 Cor.* 7. 1. *Rom.* 12. 1. *2 Thes.* 4. 3, 4.

4. It is the most wise, agreeable Religion; strangely accommodated to the guilty Sinner's Case, providing all the Salvation and Encouragement that he needs. *1 Cor.* 1. 24, 30, 31.

5. It is the most humbling, self-abasing Religion, cutting off all Pride, Conceit and Boasting, laying

Foundation for all Humility, Meekness, and Self-Denial. *Mat.* 5. 3, 4, 5. *Rom.* 3. 27. *Rom.* 11. 20. *1 Cor.* 4. 7.

6. It is the most quieting, contenting Religion; preparing all Satisfaction, Ease and Contentment for all Circumstances. *Mat.* 6. 25, 26, &c. *1 Tim.* 6. 6, 7, 8, 9.

7. It is the most righteous and Just Religion; requiring all Honesty, Uprightness and Justice in all Transactions among Men. *Mat.* 7. 12.

8. It is the most loving, uniting, peaceful Religion; laying the best Foundations for all good Union, Love and Peace among Men. *Eph.* 4. 3, 4, 5, 6. Chap. 5. 1, 2.

9. It is the most useful, "publick spirited Religion;" commanding all to be serviceable to others, and do all the Good they can. *Heb.* 13. 2, 16. *2 Cor.* 9. 11.

10. It is the most sincere, disinterested Religion; Commanding all to do their Service and Good in the World, not for selfish Ends, and Worldly Lucre; but out of Love to Goodness, and to God that commands it. *Luke* 14. 13, 14.

11. It is the most ingenious, thankful Religion; requiring all Gratitude and grateful Acknowledgment to be paid to God, as the great Blessor of the World, and to Men as Conveyers of his Blessings. *Col.* 3. 15. *2 Cor.* 9. 12. *the most rational Religion*

12. It is the most sweet and joyful Religion, teaching us to live in the pleasant Love of God, in the Tastes of his Love to us, and in the joyful Expectations of living with him in his Glory. *1 Thes.* 4. 17, 18. *Rom.* 5. 1, 2, 3, 5, 11. *highest improv^d of Reason*

Q. 79. Are there any other Commendations of the Christian Religion?

Excellencies. Yes; very many; particularly such as these.

1. The Christian Religion tends mightily to advance and improve Man's Mind and Understanding, by calling him to converse with the most Excellent and Heavenly Objects and Affairs. *Col.* 1. 9, 10, 26, 27. *Rom.* 12. 2. *Phil.* 3. 20, 21. *1 John* 1. 3.

2. It tends to improve and Exalt Man's Heart and Spirit,

Spirit, by setting them on God and Heaven, and the most Heavenly Enjoyments. *Col.* 3. 1, 2. *Rom.* 8. 6. *1 Pet.* 1. 3, 4, 6, 7, 8.

3. It purges and refines the whole Man, mortifying all Lusts, and instigating to the most noble, masculine and spiritual Offices, Duties and Employments. *Eph.* 4. 17, 22, 23, 32. *Rom.* 13. 13, 14. *1 Cor.* 15. 58. *Ch.* 16. 13, 14.

manly

4. It affords the most Wise and excellent Rules for spending of Time, and for Government and Conduct of Life. *Eph.* 5. 15, 16. *1 Cor.* 7. 29, to 33. *1 Thes.* 4. 11, 12. *2 Thes.* 3. 12, 13. *1 Tim.* 6. 17, 18, 19.

5. It offers and suggests the most Excellent and noble Motives and Arguments to support and enforce all our Service and Duty; such as are taken from our manifold Obligations to God, on the Account of his Love and Goodness in Creation, Preservation and Providence, and especially in his Redemption, and Reconciliation of the World by Jesus Christ. *Heb.* 12. 9. *Col.* 3. 10. *James* 1. 17. *1 Pet.* 2. 3. *1 Cor.* 6. 19, 20. *2 Cor.* 5. 19, 20. *Eph.* 4. 32.

6. It provides a most Excellent, holy gracious Spirit for Sanctifying of Souls, and Raising them to the Love of that Duty that God requires. *Eph.* 1. 17, 18. *2 Cor.* 3. 3. *Heb.* 3. 10. *Rom.* 8. 9, 13, 14.

7. It proposes and promises the most excellent and noble Reward and Happiness that Man's Nature is capable of. *John* 17. 21, 22, 23. *1 Cor.* 15. 49, 53, 54. *1 Thes.* 3. 13. *Ch.* 4. 16, 18.

8. It affords the best Arguments, Armour and Aid against all Temptations and Enticements to Sin and Ungodliness. *Eph.* 5. 1. *Rev.* 2. 23. *Heb.* 4. 13. *Eph.* 4. 30. *2 Cor.* 5. 10. *Eph.* 6. 10, to 19. *Jude* 20, 21.

9. It affords the best Relief and Supports under all the Calamities and Burdens of Life; shewing the Benefits that may accrue thereby. *Heb.* 12. 11, 12. *Rom.* 5. 3, 4, 5. *Ch.* 12. 12. *James* 5. 7, 8, 10, 11. *Ch.* 1. 12.

10. It threatens the most dreadful Punishment and Torments to unchanged Sinners; Such that are only suitable to the Boundless Wrath of an Holy, Incensed God. *Mat. 25. 46. 2 Thes. 1. 8, 9. Rev. 14. 10, 11.*

Q. 80. What else have you to commend the Christian Religion?

A. There are three Things more that eminently commend the Christian Religion; as,

1. It excellently serves the Welfare of Kingdoms and States.

2. It provides the best Remedies against the Fears of Death.

3. It is by the most Excellent Ways and Means to be maintain'd and propagated in the World.

Q. 81. How does the Christian Religion serve the Welfare of Kingdoms and States?

A. The Christian Religion excellently serves the Welfare of Kingdoms and States, as may appear, if we consider these Things:

1. The Christian Religion commands all Subjects to honour, support, and obey their Governors and Magistrates. *Rom. 13. 1, 2, 7.*

2. It requires all Magistrates to rule and govern their Subjects with all Justice, Equity, Compassion and Clemency. *Rom. 13. 3, 4.*

3. It most strictly forbids all Cozenage, Guile and Wrongs, that are the usual Causes of Contention and Complaints. *Rom. 13. 7, 8, 9. 1 Thes. 4. 6.*

4. It conquers and subdues Pride, Ambition and Covetousness, and all those Lusts, that are the secret Causes of Guile, Injuries and Wrongs. *Rom. 12. 16. Col. 3. 2. Eph. 5. 5.*

5. It enjoins all that Unity, Love and Usefulness whereby Societies may prosper and flourish. *Romans 14. 19. 1 Thes. 5. 14, 15.*

6. It establishes the performance of mutual Duties, both of Superiors and Subjects, and of Subjects towards each other, on the most noble, lasting Principles, as Conscience towards God, and the Remembrance

brance of a strict and severe Judgment to come. *Rom.*

13. 5. *2 Cor.* 5. 10.

Q. 82. How does the Christian Religion provide the best Remedies against the Fears of Death?

A. The Christian Religion provides the best Remedies against the Fears and Terrors of approaching Death by such suitable Means as these.

1. It shews us how Sin (that brought Death into the World) is to be blotted out and forgiven thro' the Death and Sacrifice of the Son of God. *Eph.* 1. 7. *Col.* 2. 13, 14.

2. It brings Life and Immortality into clearer Light and View by the Resurrection and Glory of the Lord Jesus. *2 Tim.* 1. 10. *John* 14. 2, 3.

3. It warrants dying Believers to commit their departing Souls into the Hands of the Lord Jesus, to be by him receiv'd to Glory. *Acts* 7. 59.

4. It gives us the fullest Assurance of a happy Resurrection from the Dead. *1 Cor.* 15.

Q. 83. What Assurance have you, then, that our Souls are immortal?

A. We are plainly led to believe that our Souls are immortal, and die not with our Bodies, when we solemnly consider these Things;

1. The Powers and Operations of the Soul in Reason, Will, and Memory, shew it to be quite of another Nature, and higher Excellency, than the Body that is govern'd by it.

2. There is a Natural Conscience in Man, that teaches him to fear Death, as a Passage into another State and World. *Rom.* 1. 15. *Numb.* 23. 10.

3. We find that the Belief of Immortality, with the Hopes and Fears of another World, are necessary to the Order and Peace of this in which we live. *1 Cor.* 15. 32, 33.

4. The Redemption and Reconciliation of the Soul to God by the Death of the Lord Jesus, is an admirable Demonstration of its Excellency and Immortality. *Rom.* 8. 10. *Heb.* 12. 23.

5. It is not credible, that all the Stories, that have been

been in all Ages, concerning the * Apparitions of departed Souls, should be nothing else than Fancy or Fable.

Q. 84. *How is the Christian Religion to be maintain'd and propagated?*

A. The Christian Religion is to be propagated by the most excellent Means imaginable; such that are suitable to the Rational Nature of Man, and to the Temper of a Divine Religion; and therefore not by such Means as these.

1. Not by Cruelty and Force of Arms; which may make Men Hypocrites, but will not convince their Reason and Judgment. 2 Cor. 10. 4.

2. Not by Frauds, Deceits and Impostures, which are fit only to support a Lye, and not the Truth of God. 2 Cor. 2. 17. 2 Pet. 2. 16.

3. Not by the Power of an implicit Faith, or taking it on Trust from others. Col. 2. 2. 1 John 4. 1.

Q. 85. *How then must this Religion be propagated?*

A. It must be propagated, as it was at first, by such excellent, sacred Means, as these. By Purity (in the Professors of it) By Knowledge (and Acquaintance with it) By Long-suffering, by Kindness; (even towards the Enemies of it) By the Holy Ghost (that enlightens, and sanctifies Souls by it) By Love unfeigned (in all the Entertainers of it); By the Word of Truth (preach'd and proclaim'd); By the Power of God (that must support it); By the Armour of Righteousness (of Piety and Justice) on the Right Hand and on the Left. 2 Cor. 6. 6, 7.

Q. 86. *Did the Christian Religion soon spread at the first Rise of it in the World?*

A. Yes; we find that within the Age of the first Preachers of it, it was spread and planted in the most Famous Cities and Countries of the World; which is very strange and unaccountable; especially if we consider how many Oppositions and Hindrances would lye in the Way; as,

1. This

* Glanvill's Collection, Relat. 9, 10, &c. Dr. H. More's Antidote against Atheism, B. 3. Ch. 8, 9.

1. This Religion was contrary to all the Publick, Profess'd Religions in the World. *Acts* 28. 22.

2. It had no open Power, or Force of Arms (as the *Mahometan* Religion had) to urge and promote it. *John* 18. 36.

3. It had no Laws of Princes or States, to make it the Interest of Men to entertain or profess it. *Acts* 16. 20, 21.

4. It brought strange, unaccountable Doctrine along with it; as that we must be pardon'd and accepted of God thro' the Life and Blood of a poor Person, that was crucified at *Jerusalem*. *Acts* 17. 18, 32. *1 Cor.* 18. 21.

5. It brought with it such Rules of Holiness, of Humility and Patience, of Mortification and Self-denial, as are quite contrary to the Corruptions of Flesh and Blood. *Titus* 2. 11, 12, 13. *Matth.* 5 and 6 Chap. *Col.* 3. 1, to 16. *Gal.* 5. 16, &c. *Rom.* 8. 5, to 14.

6. It was preach'd and proclaim'd by Persons altogether poor, and mean and despis'd in the World. *2 Cor.* 4.

7, 8, 9. *Acts* 4. 13. *1 Cor.* 4. 11, 12.

7. It expos'd the Entertainers of it to all manner of Reproaches, and Sufferings, wherever it came. *Acts* 19. 23. *1 Cor.* 4. 9. *2 Cor.* 6. 4, 5.

Q. 87. Does any Confirmation arise to the Christian Religion, from the quick spreading of it in the World?

A. Yes certainly, very much; for it seems next to impossible, that such a Religion, in such Circumstances, shou'd so spread and prevail without the Concurrence of open Miracle and Divine Power; and, if it had the Concurrence of open Miracle and divine Power, it must needs be of Heaven and of God. *John* 3. 2.

Q. 88. May then, the very Belief of a God incline us to the Christian Religion?

A. Yes surely; the Minds that are possess'd with any due Esteem and Veneration for God, must rationally be led to the Entertainment and Esteem of the Christian Religion; especially if they but seriously consider these Things.

1. That in the Christian Religion, the boundless, incomparable Glories and Perfections of God are most

of

if there is any God in the world, it is certainly true.

of all opened, commended and glorified. *Rev.* 4. 10, 11. *Chap.* 15. 3, 4. *1 Tim.* 1. 17. *Chap.* 6. 15, 16.

2. That there the abounding Love and goodness of God to Man is most wonderfully represented and discover'd, in Order to regain our Love, and to lead us home by Love to God. *John* 3. 14, 16. *Eph.* 2. 4, 5. *2 Thes.* 2. 16. *1 John* 4. 10, 16, 19.

3. That there our manifold Bonds and Obligations to the Blessed God are most of all open'd, urg'd and prest upon us. *Acts* 17. 24. *1 Cor.* 6. 19, 20.

4. That there the Light and Law of Reason, Nature and Equity is most of all display'd, enlarg'd and improv'd. All Lands, where this Religion comes not, being found to be the Habitations of Darkness and Barbarity. *Rom.* 13. 7, to 11. *Phil.* 4. 8.

5. That there the Works and Laws; the Providence and Government of God are most of all discover'd, represented, commended and admir'd. *Rev.* 15. 3. *Rom.* 7. 12. *Chap.* 11. 33, 36.

6. That there the due Veneration, Esteem and Love of God is most of all excited, call'd for, commanded and cherished. *1 Pet.* 3. 15. *Rev.* 4. 8, &c. *Mat.* 22. 37. *Rom.* 8. 28.

7. That there an embold'ned, chearful Access to God is most of all encourag'd, and best founded, viz. in the Holy Mediation of the Lord Jesus. *Eph.* 2. 18. *Heb.* 4. 15, 16. *1 Tim.* 2. 5, 6.

8. That there the Honour and Dignity of Humane Nature is most of all represented, recommended, supported and improv'd. *Mat.* 10. 28. *Heb.* 2. 14, 16. *Col.* 3. 10. *Phil.* 3. 12.

9. There the Service and Worship of God is most spiritual, rational, plain and pure. *John* 4. 23, 24. *Rom.* 12. 1.

10. There the Servants of God are most Holy, Conscientious, Humble, Sincere, Chaste and Clean in Heart and Life. *1 Tim.* 1. 5. *Col.* 3. 12, 13, 14. *Rom.* 13. 12, 13, 14.

11. There the Worshipers of God have best Assurance given them, that they shall find him a great Rewarder

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Rewarder of them that diligently seek him. *Heb. 11. 6.*
Chap. 6. 17, &c.

Q. 89. Since Christian Religion is thus excellent, and sure, whence is it, that it no more prevails in the World?

A. Tho' the Christian Religion is thus Excellent, Divine and Sure; yet it meets with many Oppositions and Hindrances in the World; and that upon such Accounts as these:

1. The Nature, and Design, and Excellency of the Christian Religion is little known and understood; and so, thro' Ignorance, it is despis'd and rejected. *1 Tim. 1. 13. 2 Pet. 2. 12.*

2. The Evidence and Proof of it is but little perceiv'd and discern'd, and so, 'tis refus'd as a Fable or an Uncertainty. *2 Pet. 1. 15, 16, 18, &c.*

3. The Natural Temper and Disposition of Man's Heart is carnal, and sensual, and Earthly, and so contrary to the Heavenly Spirit of Christianity. *2 Pet. 2. 10, 14.*

4. The Beauty and Excellency of it is much clouded and darkned by the Alterations, Additions and Cruelties of Popery.

5. It is much disparag'd and Dishonour'd in the View of the World, by the Contentions and Divisions of Christians themselves. *1 Cor. 3. 3. Gal. 5. 15.*

6. It is misrepresented and reproach'd by the unholy and unsuitable Lives and Practices of them that profess it. *James 2. 7. 2 Pet. 2. 1, 2.*

7. It is discredited and oppos'd by those evil Spirits, or Powers of Darknes, that we call Devils. *2 Cor. 4. 3, 4. Eph. 6. 12. 1 Thes. 3. 5.*

Q. 90. How does it appear, that there are such evil Spirits or Devils?

A. That such evil Spirits there are, as we usually call Devils, will appear by calling to mind these things.

1. It is strange that all Nations shou'd so incline to Idolatry, or to the Worship of such false and foolish Gods, were there no such Spirits to seduce them. *Levit. 17. 7. 1 Cor. 12. 2. Eph. 2. 2.*

2. Were there no such evil Spirits, it's strange that Men

Men (as bad as they are) should be so hurry'd and drawn to all Manner of Sins, tho' most contrary to Honour, Life and Safety, and all Rules of Self-Preservation. *Mat. 27. 5.*

3. They have sometimes had extraordinary Power to possess and torment Men's Bodies. *Mark 5. 2, to 15. Acts 19. 13, to 17.**

4. They have often appear'd and made great Disturbances in Diverse Places. †

5. Some or other in most Ages, have been found in solemn Covenant and Agreement with these evil Spirits. *1 Sam. 28. 7. 2 Chron. 33. 6.**

6. They yet appear to receive Homage and Worship in some Places of the Earth (†).

Q. 91. *What Confirmation arises to Christianity from the History of these evil Spirits?*

A. Much every way, for these several Things do thence appear.

1. That true and certain is the Christian Account concerning the Numbers, Design and Power of these evil Spirits, and their constant Enmity to God and Man: *Mark 5. 9. Rev. 16. 14. Chap. 12. 9.*

2. That they are continually under the restraints of the great God, or else they would make hideous Work in the World. *Rev. 20. 2, 3, 7. Luke 9. 1.*

3. That they chiefly seek the Souls of Men, and would get Possession of them when they are Dead, and gone from this World. *Luke 16. 23. Mat. 25. 41.*

4. That they are in continual War with Christian Religion; and that the Christian Religion is the great Under-

* See Glanvill's *Collection*, together with the Account from Sweden, at the End of it, by Dr. Horneck.

† Sadducismus Debellatus, *A Narrative collected from Records in Scotland.*

Dr. H. More's *Antidote against Atheism*, B. 3. Chap. 6, 7, 8, 9.

* Mr. Cotton Mather's *Wonders of the Invisible World*.
Mr. Increase Mather's *Remarkable Providences*.

(†) See the *Life of Mr. Eliot of New-England*, Part 3d

Underminer and Opposer of their Design and Work in the World. *John* 10. 21. *Mat.* 8. 29. *Lu'ke* 10. 17.

1 *John* 3. 8.

Q. 92. *But did the Lord Christ give no Forewarnings of the Blocks and Hindrances, that Christianity should meet with in the World?*

A. Yes, he has given many and plain Predictions and Fore-warnings of the Oppositions and Hindrances that we have seen and found, against the spreading of Christian Religion; particularly of such Things as these:

1. That there would be much Hatred and Persecution of his Truth and Servants in the World. *Mat.* 10. 22. *John* 15. 18. *Acts* 20. 23. 2 *Tim.* 3. 12.

2. That many Offences and Scandals would arise among the Professors of his Name and Gospel. *Mat.* 18. 7. 1 *Cor.* 11. 19.

3. That Divisions and Breaches there would be among his Disciples. *Mat.* 10. 35, 36.

4. That Deriders and Scoffers would arise, that laugh at Religion and them that practise it. 2 *Pet.* 3. 3, 4.

5. That many Apostasies there would be, and Departures from the Faith; particularly one great One, under the Man of Sin, and the Management of the Devil, in a great and long Opposition to and Persecution of the true Servants of Christ; which is generally taken, by Protestants, to be the Papacy, or Church of Rome. *Mat.* 24. 14. 1 *Tim.* 4. 1, 2. 2 *Thes.* 2. 3, 4.

Q. 93. *How is the Christian Religion to be publicly own'd and profess'd in the World?*

A. The Christian Religion is to be publicly own'd and profess'd in the World, by Christians Uniting into Holy Assemblies or Churches; and Attending there, upon that Publick Worship that Christianity does prescribe. *Mat.* 28. 20. 1 *Cor.* 14. 33.

Q. 94. *Wherein does that Worship consist?*

A. The Publick Christian Worship does chiefly consist in the Ministrations of the Gospel, in the Celebration

lebration of the Sacraments, with solemn Prayer and Praise. *Acts* 2. 41, 42, 46, 47. Chap. 4. 23, 24, 31. *Mark* 14. 22, 23, 26. *1 Cor.* 11. 23, &c. to v. 27.

Q. 95. *Why must Christians unite into Assemblies or Churches for Publick Worship?*

A. Since the whole Church or Company of Christians on Earth can't meet together for solemn, publick Worship, it is meet that they should be divided into convenient Assemblies or Churches for publick Worship; and that, for such Reasons as these:

1. It is but meet and just that the Great God of the World shou'd be publicly own'd, honour'd and worship'd by all that know and love him. *Rom.* 10. 12, to 15.

2. It is meet and just that the Redeemer's Name and Glory shou'd be openly confess'd and celebrated by all his People. *1 Cor.* 1. 2.

3. The Gospel of the Lord Christ is most usefully preach'd to such Assemblies met together. *Acts* 1. 15. *Acts* 5. 19, 20.

4. The Lord Christ has appointed Ordinances, that are to be administred in such Assemblies, and to be Bonds of mutual Union and Love. *Mat.* 18. 19, 20. *Acts* 2. 42. *1 Cor.* 5. 4, 5. Chap. 10. 16, 17.

5. Christians have need of such Assemblings together for mutual Acquaintance, and Increase in Holiness, Peace and Love. *Acts* 9. 31. *Heb.* 10. 23, 24, 25.

Q. 96. *Why wou'd the Lord Christ add Sacraments to his Gospel?*

A. Tho' his Will and Appointment may be Satisfaction enough to us, yet may we see Reason epough for these two Sacraments, if we consider these Things;

1. That hereby the Lord Christ has consulted the Weakness of our Understandings and Minds, in giving us visible Signs and Tokens of the Great Benefits and Blessings contained in his Gospel. *1 Cor.* 11. 24, 25.

2. That

2. That he wou'd confirm our Faith and Hope by joining visible Seals to his Covenant and Promises. *Mat. 26. 27, 28.*

3. That he wou'd by such open and solemn Bonds, the more firmly engage his Professors to be true to him and to his Gospel. *Rom. 6. 4. Gal. 3. 27.*

4. That hereby he visibly proclaims his Name and Office to the World; and sets up Publick Notes and Pledges of his Religion, and of its continuance and Descent from Age to Age. *John 13. 8. Rom. 6. 3, 4. Mat. 28. 19, 20. 1 Cor. 11. 26.*

Q. 97. Must there, then, always be a Ministry in the World?

A. Yes, The Lord Christ has ordain'd, that there should be an Office of Sacred Ministry in all Ages; and that because,

1. His Gospel is to be continually preach'd, that Sinners may be call'd and converted unto him. *Mat. 28. 19, 20. 2 Tim. 2. 2.*

2. His Ordinances are solemnly and successively to be administred. *1 Cor. 11. 26.*

3. His Churches are to be still guided, and his People built up in their most Holy Religion, and confirm'd in Hope, and Love, and Joy, till they come to Heaven. *Eph. 4. 11, 12, 23.*

Q. 98. Why should Prayer be a Part of Publick Worship?

A. Since Christian Religion establishes all our Natural Duty to God, it must needs establish Prayer, and set it up as Part of the Publick Honour and Worship of God, for,

1. Thereby we acknowledge our Wants, and Sins, and our entire Dependence on the Power and Mercies of the Gracious God. *Phil. 4. 6. 1 John 1. 9. Mat. 6. 11, 12, 13.*

2. Thereby we acknowledge and own the boundless Knowledge and Wisdom of God, who knows the Hearts of all his Worshippers and their Cases, and Requests in all Places of the World. *Acts 1. 24.*

3. Thereby we acknowledge and glorify the All-sufficiency, Power and Goodness of God, who is able to help and supply his Worshippers in all Places. *Mat. 6.*

13. *Acts 4. 23, 24, 29.*

4. By Prayer all sacred Ordinances are sanctify'd and blest. *1 Tim. 4. 5.*

5. Thereby also the Worthiness of the Mediator is acknowledged and profess'd, in whose Name all Christian Prayers are to be made. *John 15. 23, 24, 26.*

Q. 99 *Why should the Praises of God be a Part of Christian Worship?*

A. The solemn Praises of God (containing our Blessing of him, and Thanks to him) may well be a part of Christian Worship, if these Things be consider'd;

1. The Christian Religion most eminently declares the Love and Grace and Mercies of God; particularly the Great Work of Love and Grace in the Redemption and Reconciliation of the World by Jesus Christ, and so, it most eminently claims our Praise and Celebration of God, and of his Love and Works. *Eph. 3. 20, 21. Ch. 1. 3.*

2. The Servants of the Lord Christ are to look upon themselves as redeemed from Sin and Hell, and so are oblig'd to applaud and praise their God and Redeemer. *Rev. 5. 5, 6.*

3. The Christian Religion is to raise and cherish in Souls, all holy Peace and Joy in God, and in his Love and Favour, which Joy is well express'd by Singing and Celebrating his Praises. *Eph. 5. 1.*

4. Christianity is to train up holy Souls in that work of Divine Love, Admiration, Thankfulness, Applause, that is to continue and be perfected in Heaven. *Col. 1. 11, 12.*

Q. 100. *Is it not meet, then, that there should be one known Day ordinarily set apart for this Publick Worship?*

Yes; very meet and just it is that one whole Day, in a certain number, shou'd be ordinarily and openly set apart for Divine Service and Worship; and that will appear, if we consider,

1. That

1. That by the constant Observation of such a Day, the more open and solemn Respect and Honour is paid // unto the God of all our Time and Days. *Rom. 14. 6.*

Rev. 1. 10.

2. There is a Holy and Comely Concord and Communion preserv'd among the Servants of God, while they all design to gather about Him, and to seek and serve him, as near as may be, on the same Day, and at the same Time. *1 Cor. 16. 1, 2. Acts 20. 7.*

3. God's work is usually manag'd with too much Carelessness and Distraction, while it is perform'd amidst the Daily Hurries and Affairs of Life and of the World.

4. Our corrupted carnal Souls have need of a whole Day frequently returning, that we may more freely converse with God, and grow more Spiritual and Heavenly, and more meet for a Departure to Heaven. //

5. By the observation of such a stated Day, Religion is most likely to be supported, spread and propagated round about.

Q. 101. But why should that Day be the first in the Week?

A. Since God did, from the Beginning of the World, chuse one Day in a Week, or one in seven, to be Holy to himself, the Christian Religion will more strongly oblige us to that Proportion of Time; but, that it is meet that the Day of Publick Worship shou'd now be the first of the Week, will appear upon these Considerations;

1. It is meet and just that the great Work of Redemption (which includes Creation and Providence, and perfects them) shou'd determine the Day of Divine Worship; and determine it particularly to that Day in the Week, on which the Redeemer finish'd his meritorious Sufferings and Death, and rose again from the dead. *Exod. 13. 3, 4. Deut. 5. 15.*

2. It is just and meet that we shou'd remember and celebrate that Day, on which the Redeemer, after, all his Sorrows, was declar'd the Son of God with Power,

the First-born of every Creature, the First-Fruits of them that sleep, and enter'd upon his glorious Life and Reign. *Rom. 1. 4. Col. 1. 15. 1 Cor. 15. 20. Rom. 6. 9.*

3. Since we are redeem'd unto God, it is but just and decent, that, in the Weekly Portion of Time, the first of our Days, and Thoughts, and Services should be dedicated to God. *Exod. 12. 2. Chap. 13. 2.*

Q. 102. *What Confirmation arises to Christian Religion from the Continuance of this Publick, Christian Worship?*

A. Much Confirmation hence arises to the Truth of Christian Religion; for, here are four Publick Seals or Witnesses, namely, The Ministry of the Gospel, the two Sacraments (Baptism and the Lord's-Supper) together with the Lord's Day, which are as old as Christianity it self, and are descended thro' all Ages, down to us, as so many Tokens and Pledges of the Truth and Certainty of the Christian Religion.

Q. 103. *How long must this Frame of Worship continue?*

A. It must continue as long as there are any Sinners to be call'd and brought home to God; any Saints to be built up in Faith and Holiness; and that will be, till the Lord Christ come to Judgment. *Eph. 4. 11, 12, 13. 1 Cor. 11. 26.*

Q. 104. *What Reason is there to expect another World and a Judgment to come?*

A. Since Sin and Confusion now reigns, great Reason there is to expect another Life and World, and a righteous Judgment to come, and that upon these Considerations;

1. Since God is the Governour of the World, it becomes him to shew that he loves Righteousness, and hates iniquity, and therefore, will call the World to a strict Account. *Rom. 2. 3, 5. Chap. 3. 5, 6.*

2. Were there no Life and Judgment to come, the Great Tyrants and Oppressors of the World, that have reign'd in Villany and Blood, will have none to judge and punish them.

3. Were

3. Were there no Life and Judgment to come, all the Wickedness of the Heart, and all the Sins of Thought, and Design, and Contrivance (which must needs be hateful to a Holy God) will be for ever disregarded and unpunish'd *Rom. 2. 15, 16.*

4. Were there no Judgment to come, all the faithful, suffering Servants of God must lose by their Service, be cast off and go unrewarded at last. *1 Cor. 15. 18.*

5. If there be no Life and Judgment to come, all Men will be tempted to do all the Evil and Mischief, that they can keep secret and conceal'd.

Q. 105. *But why should there be one Great, Solemn Day for the Publick Judgment of the whole World?*

A. It is meet, that at the End of the World, there should be a Great, Solemn Day for the Publick, Universal Judgment of the World; and that for such Ends and Reasons as these;

Reasons

1. Then shall many glorious Attributes of God " openly shine; as his Heart-searching Knowledge, his Holiness, Justice, Power and Goodness. *Rom. 2. 16.*

2. Then shall the Holy Law, and Gospel, and Government of God be vindicated, executed, and honour'd, before Angels and Men. *Rom. 2. 16, 12. 2 Thef. 1. 8, 10.*

3. Then shall Sin and Wickedness, that now so much " reigns, be openly asham'd, confounded, and condemn'd. " *Rom. 2. 3, 4, 5, 6, 8, 9.*

4. Then shall the holy, suffering, abus'd Servants of God be openly acknowledg'd, honour'd, and crown'd. *2 Thef. 1. 6, 7.*

5. Then shall the dark mysterious Providences of God " be open to the World, and his Wisdom, Righteousness and Goodness therein, be publicly vindicated and glorify'd. *Rom. 2. 5.*

6. The Fore-warning and Fore-knowledge of that " Day may well be sent unto the World, to keep it in Fear and Awe, and to quicken God's Servants in all Holy Diligence. *2 Pet. 3. 14.*

Q. 106. *Must there not be a Resurrection of the Dead at that Day?*

A. Yes; at the Universal Judgment of the World, it is requisite there should be a Resurrection of the Dead; and that, because,

1. Man, according to the Law of his Creation, is not compleat and whole without his Body. *Gen. 2. 7.*

2. It is but just, that that curious Part of Man, that had been Companion either in Sin and Rebellion against God, or in Services and Sufferings for God, should likewise be Partner in the Punishment, or in the Reward.

Q. 107. *Who must be Judge at that Day?*

A. The Lord Jesus, the Redeemer of the World, the Head of Angels and Men, will be the Judge at that great Day. *Acts 17. 31.*

Q. 108. *Why must the Lord Jesus be Judge at that Day?*

A. It is very suitable and meet, that the Lord Jesus should be Judge at that Day, if we consider such Reasons as these:

1. He has, by Virtue of his Redemption, obtain'd of God, all Power in Heaven and in Earth; and it belongs to that Fulness of Power, to determine of Life and Death. *Rev. 1. 18. Rom. 14. 9.*

2. He himself was unjustly accused, condemned, and executed in this World; 'tis just then and meet, that he should employ his Authority to do himself Right, and to judge and condemn his impenitent Accusers and Judges. *Rev. 1. 7.*

3. He has sent out his holy Gospel into the World; it becomes him then to examine and judge who have been obedient or disobedient to his Gospel. *2 Thes. 1. 7, 8, 10.*

4. The great War, that has been in all Ages, has been especially carry'd on against him and his Affairs in the World; 'tis requisite then, that he come, and call his Enemies to an Account; and vindicate himself and his Glory. *Rev. 17. 12, 13, 14.*

5. It will be for the greater Joy and Triumph of his hated, persecuted Servants, to see their Lord come to plead, and justify their Righteous Cause before Angels and Men. *Rev. 7. 14, 15.*

Q. 109. Should not, then, true Christians long and wait for that Day?

A. Yes surely; 'twill be the Day of their Publick Espousals to their Glorious Lord and Head; the Day of their blessed Coronation and Admittance into the Eternal Kingdom; so that they may well look, and long, and wait for that joyful Day, and with Earnest, Importunate Desires cry out, Come, Lord Jesus; Come, quickly; Rev. 22. 20. Amen. Y^el. 9 1758

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